UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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REV. HAROLD WHITTAKER (see page 54).

SWINTON, MANCHESTER.

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

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Next issue is a CENTENNIAL SPECIAL number with portraits and sketches. It will be published on May 21st. Extra orders should be looked in advance.

Rev. Frederick M. Eliot, Rev. Frederick R. Griffin, D.D., of Philadelphia, and Rev. S. B. Snow, D.D., of Montreal, have been in England as visiting American Unitarian preachers supplying the pulpits at Upper Chapel, Sheffield and Hampstead respectively.

The Annual Meeting of the Social Service Union was held in the Memorial Hall, Manchester, March 18th. There was service at Cross Street Chapel, and evening public meeting at the Memorial Hall. The report stated that 49 of our Churches are now affiliated to the Union.

At the Annual Business Meeting of the Mansford Street Mission, London, it was reported that the Minister, Rev. Gordon Cooper, had completed 20 years service with the Mission, and warm appreciation and special thanks were accorded to him as one of the best Ministers and social workers in the East End of London.

At the Annual Meeting of the Manchester Domestic Mission it was said that the new ministry of Rev. D. R. Davies is full of promise, and that the prospects for the future are very good. Rev. H. E. Perry is the new Secretary.

A very marked revival of Church and School is reported of our Nantwich Chapel.

A report of our Preston Church records much prosperity under the ministry of the Rev. A. O. Broadley.

The Liverpool District Missionary Association held its Annual Meeting, March 21st, in the Hope Street Church Hall. After the business meeting and tea, there was a largely attended public meeting, addressed by the Rev. F. M. Eliot (U.S.A.), and Rev. J. C. Ballantyne.

Rev. W. Priestly Phillips, M.A., missionary visitor for the British and Foreign Unitarian Association at the Antipodes, has visited Sydney, Melbourne, Adelaide, Dunedin, Timaru, Auckland, Christchurch, Wellington and Tasmania (Hobart and Oppossum Bay).

Rev. T. Arthur Thomas, Unitarian, is appointed Chairman of the Cardiganshire County Education Committee.

Rev. J. H. Metcalf, D.D., Unitarian Minister, U.S.A., who died at Portland, Maine, February 21st, was one of the greatest of modern Astronomers. He discovered 41 minor planets, several variable stars, and six comets which are named after him. He received five medals from foreign Astronomical Associations, and was made a Fellow of the American Academy of Arts and Sciences. He was 59 years of age.

At the Conference of our South London Churches, at Lewisham, April 7th, Rev. Dr. S. H. Mellone delivered a very able address in reply to criticisms on our denominational "Organisation."

THE WAYSIDE PULPIT.

THEY ARE SLAVES
WHO DARE NOT BE,
IN THE RIGHT
WITH TWO OR THREE.—Lowell.

Rev. James Harwood, B.A., reached his 80th birthday on April 3rd. Hearty congratulations.

At the Annual Meeting of the subscribers and friends of the institute of Pioneer Preachers, held at the Hostel, 23, Highbury Place, London, N., it was said that further financial support to the extent of £300 per annum is required from the Unitarian public to properly maintain the work of ministerial training of the young men at the Hostel.

The Annual Meeting of the North and East Lancashire Unitarian Mission (Association of Churches) was held at Chowbent, March 28th.

The Annual Meeting of the Manchester District Association (of Unitarian Churches), was held in Cross Street Chapel, March 24th. Mr. P. M. Oliver, President, stated that each Church attendance is equal to 2s. 4d., which he said compares favourably with the "Episcopal three-penny bit."

The Governors of Channing House School appeal for £12,000 for extensions and improvements, including a large Hall.

A Ministers' Institute was held at Willaston School, Nantwich, in Easter Week from Monday to Saturday.

A Sale of Work for our Chesham Unitarian Chuch, Bury, Lancashire, February 27th and 28th, realised £250.

The Bazaar at Gee Cross, Hyde, Cheshire, aimed at £2,000, and the result exceeded it.

A free gift of additional land to the burial ground of Stand Chapel, Manchester, was dedicated March 29th.

The American Unitarian Ministers, visiting this country in connection with the Unitarian Centennial are, Revs. Dr. George R. Dodson, of St. Louis, Missouri; Frederick May Eliot, of St. Paul, Minnesota; Dr. Sydney B. Snow, of Montreal, Canada; Frederick R. Griffin, of Philadelphia; and Dr. Francis G. Peabody, of Cambridge, Mass.

The Accrington Unitarian Minister, Mr. H. Crabtree, was appointed to give the address in the Town Hall for the Accrington Churches Joint Committee on "Copec," on "Property and Industry," and on March 8th, he took the service at the largest Congregational Church in the town in a series of pulpit exchanges, and on April 26th he is to exchange with the minister of the leading Baptist Church, of which the late Rev. Charles Williams, a bitter opponent of Unitarianism was formerly minister. The world moves.

At our Exeter Chapel 30 new members have joined during the past year.

A successful Annual Meeting of the Stamford-Street Chapel and Blackfriars Mission, London, March 31st, reported good progress, and was addressed by Rev. Dr. Snow, of Montreal, and others.

The Annual Meeting of the London Sunday School Society was held at Essex Hall, March 21st. On April 4th the Spring Festival was held at Hackney.

At Nottage, the interior and exterior renovations of the Chapel were done by voluntary labour, including decorations. There was a re-dedication service on April 5th, the pastor, Rev. W. J. Phillips, and Rev. Harry Andrew, of Aberdare officiating.

ALL SOULS IMMORTAL.

In His own image did God make man.
Of His own nature did He create him.
Thus is God the Father of man's spirit,
Thus is man's soul immortal as God is.

The fleshly body dies but man lives on ;
The cloke of flesh, worn-out, is cast away ;
And from its death the soul departs to life,
Rising to visions new of higher things.

So do the souls of men live after death,
More alive than when in mortal flesh,
Learning more and more the way to live ;
The way towards the good and perfect life.

The Father's House has many homes for man ;
This earthly sphere is part of His great School ;
The body the instrument for earthly use,
Needed only in this material world.

All the departed live because God lives ;
So Jesus has risen and all men rise ;
And great is the host of immortal souls
Growing ever in happiness and joy H.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

VI.—THE ETHICAL CONCEPTION OF GOD IN THE TIMES OF THE PATRIARCHS.

The greatest mischief has been done to the true understanding of the Bible by the failure to perceive that it contains the record of a gradual growth in the ethical conception of God. Though each clan or nation had its individual God that God was worshipped alone. No teacher ever dreamed of dividing his personality into three persons, to his worshippers he was ONE and ONE only. It must never be forgotten that the earliest stories in the OLD TESTAMENT were not written down until many centuries after their first telling either over the camp fire in the Wilderness, or during and after the settlement of Israel in Palestine. Hence they are told for the most part according to the thought of those who wrote them down. But the careful reader can trace more primitive ideas underlying and inseparable from the stories as we have them. It is the object of this and the succeeding lessons to set down these ideas as far as possible in their slow growth towards the later Judaism. It must be remembered too, that the Israelitish Jehovah (Jahveh), from the earliest times always presented himself to his people as of a HIGHER ETHICAL CHARACTER than that of the "gods of the nations" around them.

In the earliest days Jehovah was thought of as a MAGNIFIED HEBREW of greater power, but with much the same feelings as those of his worshippers. He had laid down a sharp distinction between right and wrong from the first. Adam and Eve (Genesis ii, 5—iii.), were not to eat the fruit of the "tree in the middle of the garden:" lest they should be slain. This was the "Tree of Knowledge:" there are traces of another tree, the "Tree of Life" in the story, which would seem to have had the power of conferring eternal life upon those who ate its fruit. So the first idea of sin was DISOBEDIENCE TO JAHVEH UNDER THE INFLUENCE OF TEMPTATION. In other words to do right was to do Jahveh's will, to do wrong to disobey it. That fundamental ethical conception remains true today: the advancement is seen in the progressive apprehension of what the will of God actually was. After the Eden-days of innocence work was thought of as a curse and not held to be what it is, the divinest blessing of God given to man, and sacrifice was introduced to win the favour of God and to atone for sin. At first God was conceived as actually taking his share of the sacrifice, the smell of which was sweet to him, so that he resolved to curse the ground no more for man's sake" after the days of Noah (GENESIS viii, 21).

There is one trace of human sacrifices in the far past (GENESIS xxii. 1—19), when Abraham was bidden to sacrifice Isaac, his one lawful son on Mount Moriah. He never hesitated to obey the divine command, though he was old, and he expected to inherit the land through Isaac and his descendants. In the end a ram was provided to take the place of the dearly loved son: thus the first protest was made against such awful rites, though the later law, which required the first-born child to be redeemed by an animal points in the same direction. But there can be no question that human sacrifice ceased to be commanded at a very early period in the history of the nation. So too in the story of the destruction of Sodom and Gomorrah (GENESIS xvii, 16—33), we get a glimpse of the ethical conception of Jahveh, who had no other way to redeem the Cities of the Plain from their sin but destruction. In his pleading with Jahveh Abraham shows the more generous spirit, when he asks for the sparing of the cities, if certain numbers of righteous men be found in them.

Here too, we can perceive the idea which long held fast hold of the Israelites of COLLECTIVE sin as against INDIVIDUAL wrong-doing, which lasted until the time of the greater prophets. Thus for one man's sin his whole family and tribe might be destroyed.

Mrs. Sydney Martineau and party sailed for New York in the "Mauretania," April 11th, to attend the American Unitarian Centenary celebrations in Boston. Miss Brooke Herford sailed in the "Caronia" a week previously.

Jesus and Social Service.

4.—THE KINGDOM OF GOD.

The great social idea of the Gospel of Jesus is that of "the Kingdom of God." "Thy kingdom come, Thy will be done on earth, as it is in heaven" is a familiar part of the prayer which he taught his disciples. All professing Christians use that prayer, but it is doubtful whether a large majority of them either understand or consider what the kingdom of God is. Jesus explains it in his parables, illustrating some of its aspects and characteristics. He also calls it "the Kingdom of Heaven," the two phrases being used as names for the same thing.

The Kingdom of God means His sovereignty, his government. It is a condition of existence in which His will is the law regulating everything. It is already "on earth" in every individual soul which is in agreement with the Divine Will. "The Kingdom of God is within you," said Jesus, or "amongst you" as some translate his words. It must first exist in the minds and hearts of men before it can be realised in external human affairs. All the acts of men are the outward expression of what is within them. When all men are in a right condition within, they will express themselves by establishing right and just external arrangements for the good of all. There is no greater social service than the cultivation of good character, righteous disposition and inclinations. And the finest institution for the promoton of that culture is the Christian Church. Consequently whoever is earnest and faithful in the support of a Church strengthening its spiritual influence, is doing the grandest social service possible. The cultivation of the Christian spirit, that is—the spirit that was in Jesus,—is the foundation and root of the whole matter. The Church attempts this for adults, and in its Sunday School especially for the young. If it is not done as effectively as it might be, there is all the more reason for those individuals who have the right spirit, that they should use every effort to make the teaching more definite and more effective. All problems can be solved by the right kind of education. If the ideas of the kingdom of God are thoroughly implanted in the minds and hearts of the young by good teaching and training so that the kingdom is established within them, the result is sure to be the speeding up of its establishment in the organisation of society. It is impossible to overestimate the importance of the work of parents and teachers in such services, and that of the Sunday School Teacher not the least. The success of any human institution in the promotion of right relations in society depends entirely on the existence of the right spirit in its members. Without that it must fail. The influence of Godly character is the leaven which permeates until the whole community is leavened with it. That is how the kingdom of heaven spreads. It is like the least of all seeds which grows into an over-spreading tree giving shelter; or the treasure hidden in a field, worth everything—the spiritual treasure within the heart of the Godlike character, that "pearl of great price." In such parables did Jesus speak of the kingdom.

All necessary individual and social reforms depend upon this right spirit within. Every step in human progress—genuine progress in human welfare—comes from that, and cannot come without it. The time will be when this most important matter in education will be the chief aim in all the Schools. Jesus knew well that the thing of greatest importance in social service is to "seek first the kingdom of God and his righteousness."

The Unitarian Gospel.

Yes, we have a Gospel—or Good News to declare. It is good news of the one true God, our Heavenly Father, who is all that the most loving idea of fatherhood means, loving every human being for ever without exception; good news of man, who is created the child of God, born of God, endowed with the divine nature, capable of becoming Godlike, made for brotherhood and unity with all men and with the All-Father; good news of life and its purpose, that all men are created to become perfect as God is perfect, and that all things are made to work together to that end; good news of the sacredness and infinite value of every human soul; the good news of universal salvation, and of the ultimate realisation of the kingdom of heaven for all. Here we have the Unity of God, the Unity of Man and the Unity of man with God.

Let Us be Definite.

He who knows not where he is knows not which way to go. He who does not know what he believes is certain to be very vague and indefinite if he makes any attempt to explain his religious faith. But the man who can say definitely where he is and what he believes can help others to find the way, can guide them to a definite faith to live by. A Church is of little use to struggling souls if it proclaims no definite message. But with a clear message of good news it can save souls from danger, giving them plain guidance, and be a living inspiration to them. Yes, let us by all means be definite.

At the Huddersfield Unitarian Church a Sale of Work realised £212, April 1st and 4th.

The Ilford Church has had a successful Forward Movement during March, under Rev. S. T. Pagesmith.

The Unitarian Centennial.

THE CENTENNIAL CELEBRATION.

There will be great doings during the week of the Unitarian Centennial Celebration, June 1—5. Let us make no mistake about it. There is sure to be an unusually large concourse of Unitarians from all parts of the kingdom. Essex Hall will not be large enough for the requirements of the occasion. Caxton Hall has been engaged for the week to accommodate most of the meetings and Essex Hall will be the social and administrative centre.

Among the various attractions to be announced not the least is the fact that the Essex Hall Lecture will be delivered by Lord Oxford and Asquith. This, and other notable doings, will call public attention to our movement. The publication of our history in a volume by Dr. Mellone; the presence of American representatives; the new ("Inquirer") movement for "The Harvest of (our) Youth," will increase the interest of Unitarians generally and the public at large.

All that is to the good. But the rejoicings must not be merely concerned with the past; they should be the introduction to a great crusade,—an irresistible campaign for the propagation of our Unitarian Faith. We have no Van Mission now. But we have the open air yet with us, and we have workers who can be enlisted to help in a militant revival of open-air meetings. A movement of this kind will rally the zealous interest of our people more than anything else. It can be organised with comparatively little expense. Our ministers and lay-speakers, men and women, can all be missionaries declaring the Message. The Laymen's League and the Women's League can bring their forces to its support. The theological Reformation is going on with us or without us, but we Unitarians have a very special obligation resting upon us to declare openly and widely the Truth as we see it. That truth is good for us, is a precious heritage, a great blessing and an inspiring and consoling influence in our lives. Being all that to us, it can be the same to the multitudes of people everywhere who are suffering—groping in the dark, for lack of the Light we can give.

The need of suffering humanity is the great Call to us. Will we not heed that Call? It is our God-appointed task. Are we not equal to it? It is just a question of zeal and organisation of our resources. The Gospel of Reason and Common Sense is what the unchurched masses are looking for. They do not know that we have it. We should not hug it to ourselves in snug content and self-satisfaction. But the duty of imparting, propagating, and sharing our Gospel is incumbent upon us. Each of our Churches should have its Open-Air Mission, and each of our District Associations, assisted from Essex Hall, should carry on such a Mission in places where we have no Church and thus aim to establish Unitarian groups and circles throughout the whole particular area of the district it is supposed to cover.

Such a Unitarian Crusade thoroughly organised and earnestly carried out can do much to put new heart and grander visions into our British nation. It is just the spiritual awakening that is needed both for our own people and for those who are in such great need of the word we can give them.

THE LAY PREACHERS' UNION.

The Easter School held by the National Union of (Unitarian) Lay Preachers was held at Manchester College, Oxford, was opened April 9th, and was attended by over 30 members, from London, the North, and the Midlands. There was a determination in all to make the meetings a time of real inspiration and hard study.

United States Government Unitarians have 4 members in Congress and 2 in the Senate; Universalists 2 in Congress and none in the Senate; the Christian Disciples 32 in Congress and 1 in the Senate; the Quakers 3 in Congress and 1 in the Senate; Hebrews 8 in Congress, none in Senate. Methodists top the list with 90 in Congress and 27 in Senate.

So many stars in the infinite space—
So many worlds in the light of God's face.
So many storms ere the thunders shall cease—
So many paths to the portals of Peace.
So many years, so many cares—
Sighs and sorrows and pangs and prayers.
So many ships in the desolate night—
So many harbours, and only one Light.
So many creeds like the weeds in the sod—
So many temples, and only one God.

—Frank L. Stanton.

Recently published.

THE STATE MURDER OF JOHN GRIFFITHS and THE ILFORD EXECUTIONS.

or CAPITAL PUNISHMENT CONDEMNED.

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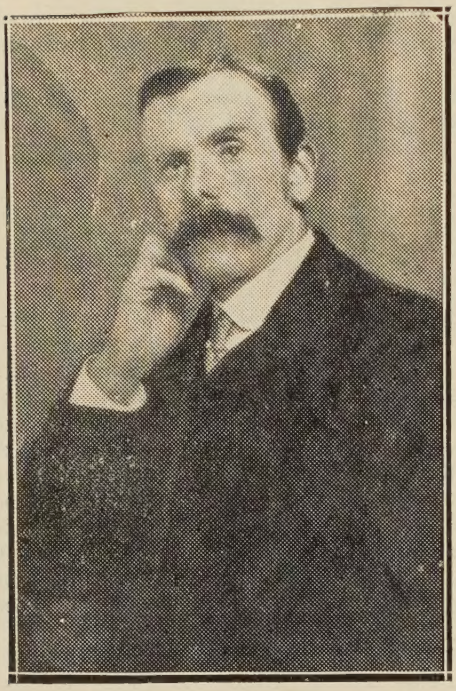
Mr. ELLIOT HAIGH.



On Saturday, March 8th, at a special gathering in connection with the Hob Hill Sunday School, Stalybridge, the long services of Mr. Elliot Haigh and Mr. Robert Kenyon, J.P., were recognised by handsome presentations. Old members and past and present workers assembled in goodly numbers and the whole proceedings were of an enthusiastic character. Mr. Haigh's connection with the School as scholar, teacher, and director has extended over 60 years. During a good portion of that time he has also been Warden of the Unitarian Church. He has now retired from official duties owing to advancing years. He was presented with a gold Waltham watch bearing an explanatory and appreciative inscription. We are pleased to be able to furnish our readers with Mr. Haigh's portrait and thus to join in doing well merited honour to such a worthy Unitarian veteran. Some short time ago the portrait of Mr. Robert Kenyon appeared on the front page of our Monthly. Mr. Kenyon has been scholar, teacher, and director of the Sunday School during a period of service extending to about 45 years, and has also been Warden of the Church. He has relinquished all offices except that of Churchwarden. He was presented with two enlarged portraits, one of himself and the other of his friend and former co-worker, Mr. Enoch Buckley, which portraits he handed back to the School to be hung in one of the rooms. Mr. Haigh responded in grateful appreciation, and Mr. Kenyon, in acknowledging, paid a tribute to Mr. Haigh and said that in serving the young they were serving themselves; they were receiving their pay as they went along, and there was no work in which they could engage that so well repaid them.

Rev. HAROLD WHITTAKER.

Rev. Harold Whitaker was inducted as minister of the Unitarian Church, Swinton Manchester, July 12th, 1924. He is a native of Mossley, born about 30 years ago. His preparation for the Ministry began under the pastorate of the Rev. H. Fisher Short at Mossley. In 1914 he volunteered for war service in the R.A.M.C., and went out to Egypt and Palestine. After demobilisation he went to the Hostel of the Pioneer Preachers for ministerial training, and from thence to the Unitarian Home Missionary College, and the Manchester University, 1921-4. At his induction at Swinton about 30 of his Mossley Unitarian friends were present. The chairman of the Mossley congregation, Mr. Franklin Lawton, expressed the pride of the Mossley Church that Mossley had turned out such an able and likeable young minister. The induction was followed by a welcome meeting in the evening, and now his ministry is prospering.

At Evesham, the Mayor and Corporation attended the 229th Anniversary at the Unitarian Church, April 12th. Rev. John Ellis, pastor, was the preacher.

THE WORD OF GOD.

His word is near thee, in thy mouth and heart,
As near as breath and feeling ; thou dost know
How into thee His inspirations flow,
And how He doth to thee Himself impart.
Not from afar His voice comes unto thee,
From Heaven's high vault or the abysmal deep,
In storms that rend the earth and winds that sweep
Mountain and rock into the raging sea.
He speaks not thence ; but, when the world is still,
And quiet is thy soul, He uttereth
Unto thy heart, unto thy very breath,
The still, small voice that tells thee all His will ;
And thou shalt love it, and thy mouth reveal
The word that God hath spoken for thy weal.

—William C. Hall.

The Annual Meetings of the North Midland Sunday School Association were held at Mansfield on Easter Monday, preacher Rev. E. Rosalind Lee, B.A., and Rev. Ottwell Binns presided. Rev. J. M. Whiteman, Secretary, read an encouraging report, and Miss Tarrant, of London, read a most helpful address on "Our Faith and our work."

Religion and Joy.

Adverting to that potent, timely and delightfully suggestive article in last September issue on "A Unitarian Church," one feels like referring specially to that beautiful and befitting character of JOY, as a truly needful virtue in promoting genuine prosperity in the community. To quote a few of its telling sentences here—"When it is the joy of its people to do right to each other in sympathy, goodwill, mutual help, loving fellowship; then it is a tremendous power for good, a splendid generating agent for uplift, and a centre of fine influence in the community in which it is placed." Our great Exemplar—Jesus Christ, evidently had a large appreciation of this rapturous emotion, according to St. Luke's version of his gospel in recording the following words as spoken by him: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance." Nor need we hesitate (surely) to give St. John credit for perfect sincerity and candour, when uttering the following confession to his wellbeloved and faithful worker, mentioned in his third epistle:—"I have no greater joy than to hear that my children walk in truth." And coming down much nearer to our own day, it were not easy, perhaps, to name a more ardent lover of truth than Theodore Parker, whose memory is doubtless exceeding precious to persons familiar with the character and teaching of this true prophet of God and helper of his brother—men. In his impressive sermon "of conscious religion as a source of joy" he said:—"Joy is not often mentioned in religious books. The joy of the religious man is thought to be chiefly in the future. Take the Christian Church as a whole, from its first day to this, study all expressions of the religious feeling and thought of Christendom, in literature, painting and music, it is strangely deficient in joy. We have all more or less of joy, the quantity and quality differing amazingly amongst men. I pass by the joy of the miser, of the ambitious politician, of the pirate and the kidnapper. They are so well known amongst us that you can easily estimate their worth. Difference of quality is more important than difference in mere bulk; an hour of love is worth an age of lust. We all look with some reverence on such as seek the higher quality of joy. Do you seek the joy of the affections which cling to finite objects of attraction, to wife and child, brother and sister, parent and friend, and religion will tell you it is impossible to love these too much. Conscious piety will enhance the delight of mortal affections, and will greaten and beautify every form of love,—connubial, parental and filial, friendly and philanthropic love. The normal delight in God's world, the animal joy in material things, the intellectual in truth and beauty, the moral in justice and right, the affectional delight in the persons of men, the satisfactions of labour of hand, or head, or heart,—all these are a part of our large delight in God, for religion is not one thing and life another, but the two are one." The touching reflections about home-life in the article already named, might well be borne frequently in mind, as being of weighty import. O how the prospect of whole families being so deeply pious as to LONG FOR THE RETURN of each sabbath (when children might gladly accompany their father or mother to the public sanctuary), would doubtless cheer the hearts of devoted worshippers! The joyous anticipation cherished by Robert Leighton, a gifted Scotch poet, is encouragingly delightful to recall in this connection, and may therefore justify the use of a few lines from his poem "Sabbath," in closing as follow:—

"Like sunrise through my heart the Sabbath breaks,
Welcome as if a week of night were done:
Even the day before feels like the streaks
That rise before the sun.

I would begin it while the morning star
Hangs in the green—blue dawn; when larks take wing,
And throstle—haunted gardens, near and far,
With warbling matins ring.

Give half a day before the day begins,
And forth to watch earth out of darkness creep;
Returning, find the city with its sins
In folds of burnish'd sleep." —J.B.

MINISTERIAL CHANGES.—Mr. A. Inwood is appointed Lay Minister of the Southend Unitarian Church; Rev. J. L. Haigh concluded his ministry at Hamilton Road, Liverpool, March 29th; Rev. A. J. Heale, has received public welcome to his ministry at Lydgate, March 28th.

DEATHS.—Rev. J. H. Smith, formerly minister at Dewsbury, Yorkshire, and later at Sydney, N.S.W., at Boudi, N.S.W., March 10th, 82; Mr. G. C. James, J.P., O.B.E., Abergavenny, March 13th, 75; Dr. Arthur Dendy, F.R.S., London, March 24th, 59; Miss Margaret Ellen Burgess, Wallasey, March 19th; Mrs. W. B. Barton, New Longton, Lancashire, March 20th, 64; Mr. E. W. Enfield, Hampstead, March 22nd, 75; Rev. H. Shaen Solly, M.A., Bournemouth, March 27th, 76; Eliza, widow of the late Rev. George Carter, at Princes Risborough, March 28th, 83; Ellen Kate Bond, Plymouth, March 31st, 82; Mrs. Bernard Bosanquet (Helen Dendy, sister of Dr. Arthur Dendy, LL.D.), Golder's Green, April 7th, 65; Miss Lucy Frankish London, April 9th; Mr. G. J. Notcutt, Ipswich, April 10th, 79; Mrs. Lionel Taylor, Lincoln, April 9th; Mr. T. Y. Gimson, Leicester, April 15th, 76; Rev. Dr. E. Thackray, M.A., B.D., of Stand, Manchester April 15th; Sir Edgar Chatfield-Clarke, M.P., Wootton, I.W., April 16th, 62.

For the Children. By Rev. H. FISHER SHORT.

THE LITTLE UNITARIAN.

"Daddy, I won't be Unitarian any more!" The explosion was rather violent; but Daddie didn't gasp. Indeed, he pretended not to hear, and kept his eyes on his newspaper. He waited; not for long, however. The next moment, he was startled; for the voice screamed in his ear, "Daddie! I tell you I wont be a Unitarian!" He wanted to laugh; but, being the right sort of daddie, he did nothing of the kind. He just looked at his little daughter, who was the picture of distress and rebellion. Her face was flushed, and angry tears were in her eyes.

"What's the matter, chick?" he said, gently. That did it. In a twinkling, Bessie had flung herself into daddie's arms and her little body was shaken with sobs. Wonderful daddie that he was, he knew when not to speak, and so he just held his wee daughter close until the storm was over. In a few minutes she released herself and dried her eyes.

"What IS a Unitarian, Dad? Is it something funny?" she asked, gravely.

"What makes you ask, dear?"

"Because Polly Binns and Lizzie Cole have been making fun of me, and saying they wouldn't be a silly Unitarian."

"Is that all, chick?"

"No; they said they wouldn't be seen going to our silly old Chapel and Sunday School! hardly anybody goes and that shows that Unitarians are soft."

"Well!" said daddie, and waited.

"I wish we could go to their big Church; it's much nicer than ours; and look what a lot of people go to it."

"I'm sorry, chick, but I don't see how it's to be managed."

"But the Browns came to our Chapel from the Baptists', didn't they?" said Bessie, eagerly.

"They did."

"Well, then, why can't we go to the Wesleyans?" Daddie quickly shook his head, which Bessie could not understand. Mother often said that daddie would "spoil the child."

"You'd give her the moon, if she wanted it."

"Yes, and all the stars as well," he would whisper with a smile. Yet, here he was, solemnly shaking his head to his girlie's eager entreaty.

"Oh, daddie, you are too bad!" said Bessie, with a world of disappointment in her tone.

"Would you really like to go with Polly and Lizzie to their Church?"

"Oh, I would; for then they'd stop teasing."

"Then, you shall, chick."

"And you will come too? and mummsie?" she cried, clapping her hands.

"Ah! I didn't say that."

Poor Bessie! To seem to have won, and yet, to have lost, after all! What a blow!

Daddie drew her towards him and gave her a warm cuddly hug.

"Don't be too disappointed, sweetheart," he said; "I would gladly come with you if I could."

"Why can't you? Are you afraid? Who can stop you?" she said in one breath.

"You see, dear, I'm not a Wesleyan, I'm a Unitarian."

"But there are heaps more Wesleyans than Unitarians; and look what a lovely, big, new Church they've got."

"That is quite true, chick; but I must do what is right."

"I don't understand," said Bessie, puzzled.

"Of course not: some day you will."

"I want to understand now," she said, wrinkling her forehead.

"All in good time, dear."

By this, Bessie was calmer, and cuddled closer to daddie who waited, as he had often done, while she had a good "think."

In a few minutes she sat up and looked into his face.

"I don't think I want to go Dad."

"Oh. why?"

"Because my own dear, dear daddie is a Unitarian."

"And so is our own dear little mother," he added, tenderly.

"Dear mumsie!" said Bessie quietly. Just then mother hurried in from some shopping, and seeing them holding each other tightly said, "Oh, you silly, silly pair!"

"Yes." smiled Bessie," a pair of silly Unitarians."

Taking in the situation at a glance. mother made no remark.

Bessie never again felt rebellious. She had made the discovery that to be a Unitarian was to be like "dear mumsie" and "wonderful daddie," and that was explanation enough.

The Good Friday Annual Meetings of the Northern Sunday School Federation at Moss Side Unitarian Church, Manchester, were attended by some 600 teachers and workers. Rev. W. C. Hall preached a "striking" sermon on Sunday School teaching. Next year the meetings are to be at Gee Cross, Hyde.

The Easter School for Lay Preachers, held at Manchester College, Oxford, was attended by about 32 Lay Preachers, and was very successful socially and spiritually, being very helpful and full of interest throughout.

At the Bootle Church where everything prospers under its minister. Rev. H. Fisher Short, a three days' bazaar, April 1st, 2nd and 4th, has realised £200. Two orthodox ministers, a Presbyterian and a Congregationalist attended to pay a tribute of affection for Mr. Short.

The Women's League.

At the Ilford Unitarian Church the Women's League and the Fellowship of Youth secured Rev. E. Rosalind Lee, B.A., to give an address on "Gambling," March, 18th, which was both stimulating and instructive.

At Blackpool, Lytham Road Unitarian Church, there has been a revival of the local branch of the League, which had long been inactive. On March 19th a comparatively large meeting, including friends from Ansdell, was addressed by Mrs. Woodhouse, of Manchester, who described the work of the League, and the great need for its activities.

The Manchester District Branch of the League had its Annual Meeting on March 28th, attended by about 250, and there were 29 associated branches represented. There was a service in Cross Street Chapel, followed by tea and business meeting at Memorial Hall. Two new branches, Leigh and Middleton were welcomed. Mrs. Woodhouse, the retiring President, was presented with some beautiful roses, and Miss Storrs, the retiring secretary received a handsome writing bureau in acknowledgment of her eleven years service in that office.

Prominent members of the Women's League have been chosen speakers at annual meetings of District Associations, Mrs. Woodhouse for the Manchester District on "Social Service and the Home"; and Mrs. Bradshaw (Accrington), for the N. and E. Lancashire Unitarian Mission on "Church Life as it appears to a lay-woman."

Miss Grace Mitchell writes in the "Inquirer," April 4th, of the League Fellowship work overseas, how the members of League branches in New Zealand, Australia, South Africa and Canada, welcome our women settlers who go out from England, meeting them on arrival, and making new fellowship introductions for them, and helping them to feel at home.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

TEMPERANCE SUNDAY.

The National Unitarian Temperance Association announce that Temperance Sunday will fall on October 25th this year, and they give this very early notice in the earnest hope that arrangements will be more generally made for its observance in our Churches and Schools.

Should the date fixed not be convenient, ministers and teachers are urged to choose another day as near to October 25th as possible.

The Association has lost a supporter in the much regretted death of the Rev. H. Shaen Solly, and the Rev. H. and Mrs. Dawtrey have our sympathy in the loss of their only child.

Some of your readers no doubt will be aware of the fact that, owing to Prohibition the congregations and finances of Churches in the United States have considerably increased. Wishing to know to what extent the Unitarian Church had been affected, I wrote to the American Unitarian Association for information. My letter was passed on to the Unitarian Temperance Society at Boston and the following extracts from their reply will, I feel sure, prove interesting and instructive, viz. :—

> "Unitarian Churches have advocated temperance as a personal habit for a full century. Drinking has been more and more discredited among our people. . . . In my 15 years of ministry I have never seen wine served on any Unitarian table. This means, of course, that Prohibition has not made any appreciable difference among Unitarians and consequently is not much reflected in Unitarian Church life. We have the testimony of others, however, that Prohibition is reflected strongly among the children of former steady drinkers. I am personally acquainted with a number of public school teachers and headmasters who have told me and have made public statements indicating that attendance in their schools has been much improved since Prohibition, and that the children are better fed, better clothed, and consequently do better in their school work. This would tend to corroborate the evidence of Churches who recruit their members from among former drinkers. The list of officers, directors and members of our Advisory Committee, on the back of this letter-head gives you an idea as to the kind of people now supporting Prohibition."

The list embraces men and women occupying prominent positions as ministers of religion, legislators, social service workers, etc., and includes the Rev. Charles W. Elliot, president emeritus of Harvard University, and Mr. Charles H. Strong, president of the Unitarian Laymen's League.

The Rev. G. R. Dodson, Ph.D., a prominent Unitarian minister, now in this country, stated a few days ago: "That there has been manifest a great deal more life and activity in our Churches during the past five or six years th at any time in their history." Prohibition into force five years ago. Is there any tion between the two facts? Who that there is?—E. F. COWLIN.

OUR CENTENNIAL SPECIAL.

The June issue of this magazine will be a Centennial Special Edition, containing much of interest concerning the history of our movement, illustrated by portraits of Unitarian Leaders with the British and Foreign Unitarian Association during its first ceutury, 1825—1925, and other prominent representatives of our Faith. Please note this announcement, and send advance orders for a special supply of copies in good time to the Editor.

SPRINGTIME AND FAITH.

Springtime is here again. If there were no grain sown in the springtime, if some worldly-wise person could persuade the farmers to give up their magnificent faith for a year and keep the grain in their barns or sell it for food, there would be a starving world before another year was out.

The world has to commit every year an act of self-denying faith in order to live. It has, so to speak, to take its life in its hand in a splendid trust, if it is going to go on. There is no other security in existence in such a world as this than the security of Faith. Trust is our only basis of confidence, even in this most material thing.

Looking at Nature in this way, we can say that it never fails us. Bring faith and love into play, and the universe will respond to it in a harvest by which there will be life for all. The universe will answer a faith in which we seek the good of the whole, because behind it there is a faithfulness for which there is no other name but just to call it GOD.

No man can think on these unfailing harvests, this patient faithfulness of the earth, without thinking himself into the presence of God the Father. What we call the laws of Nature is only another name for the methods of God in action.

Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill is the wheat and the shower,
And the sun, and the Father's will.

What are the sowing and the reaping, then, but the faith and trust by which men yearly fling themselves on God, and the yearly response of the goodness of the Father, answering our trust in the energy of a new-created life!

This principle, however runs all through. Jesus took it up and gave it fresh currency. "He that loseth his life shall find it."

So, my friends, this is the time for sowing. If would reap a rich harvest, you can only do so by losing yourselves in loving service for others; thus, by faith, you shall reap the larger good. —Benjamin Gill.

(From "Quarterly News Letter," Northumberland and Durham Unitarian Association).

THE LAYMEN'S LEAGUE.

A well attended meeting of the Wandsworth Chapter was held April 1st, when Rev. W. G. Tarrant, B.A., gave an address on "Enjoying the Bible," which delighted all who heard it, and which led to a very interesting discussion, in which Rev. Dr. W. Copeland Bowie and others took part. At a preliminary business meeting a comparison between the activities of the lady members of the Church and the apathy of the men, resulted in a Sub-Committee being appointed to remove the reproach.

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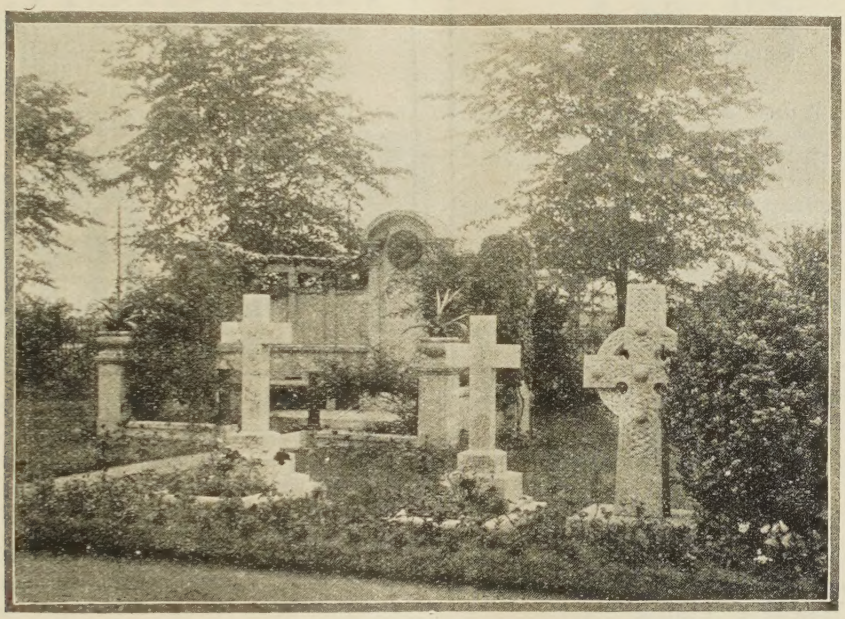

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